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AND

GURUKULA SAMACH.

PRINCIPAL FEATURES

The Aryan Ideal of Education.

India's Debt to Dayananda.

The Leaven of Vedic Thought.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

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THE ARYAN IDEAL OF EDUCATION.

BY PANDIT CHAMUPATI M. A.

The Gurukula is an ancient Aryan institution. It embodies in it the Aryan ideals of education of the young. We wish those were the ideals of educationists all the world over.

Education, according to the Aryan conception, begins with the conception of the child in his mother's womb. By a series of sacraments—*Sanskaras*—an attempt is made from the very day of conception to place round the child environments that will help his physical, mental, and spiritual development. Mother is the child's first teacher and in the Arya scriptures detailed instructions are given as regards the mode of life which the mother should lead to ensure harmonious growth of her offspring. Every movement of hers is thought to impress the child for good or for evil both during pregnancy and after birth.

From the mother the child comes to his father to get his elementary training from him. What we shall discuss today is, however, the third stage at which education, in the commonly accepted sense, *viz.*, school training begins. The Aryas

* A lecture delivered by Pt. Chamupati during his East African tour.

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perform at this stage a *Sanskara* which they call the Upanayanam, or Yajnopavitam. Upanayanam means taking to one's self. The Acharya or the Guru takes the pupil to himself *i. e.*, accepts him as his own, in the course of this ceremony.

The Gurukula is a residential institution. The pupils live there day and night. They are henceforward children of the Acharya. Gurukula literally means the Guru's family. The boys that go to read with him become members of his *Kula*, household. The Veda has a very beautiful similie to illustrate the Guru's function in relation to his pupils. The Guru is said to be taking the child, when initiating him, into his womb. On him from this time forward devolve the same duties that the mother was required to perform during pregnancy. The safeguarding of the child from all pernicious influences of the outside world is to be his first care. And where could the child be more safe during his tender years than 'in the womb'?

There is, gentlemen, a science of bringing up children. It is only to a certain age that parents can take care of their progeny. Further than that their individual occupations by which they earn their bread leave them neither time nor capacity for guiding the mental and physical unfolding of their children. There are specialists in every line whom nature has fitted for the task they have, by their option and with the consent of the community, taken up. On education depends the future welfare of the world. For this function it is the duty of the state, or what is the same thing the community, to reserve its best and ablest persons, both men and women, the former to educate males and the latter to train females. According to the Aryan ideal the function of a teacher can never be mercenary. The gift of knowledge cannot be paid for. The teacher leads a life of voluntary poverty. He denies himself all physical luxuries, for his enjoyments are only spiritual and mental. Not that he does not take necessary food and raiment. He feeds himself and clothes himself as a decent man of humble means should. Only, he is not a prey, as modern men generally are, to the pleasures of the palate. Intellectual luxuries such as books, pictures, sculptures etc.,

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are a necessary feature of Gurukula life. The children live among them as does their Guru.

For its physical maintenance the Gurukula depends on the Community, not on an individual or a body of individuals. The ideal teacher would be a person who shares with his pupils what food and clothing the community supplies them. The children, from the moment they are enlisted as *Brahmacharis* of the Gurukula, become the Community's charge. They are sons and daughters now not of their parents alone but of the whole community.

The first trait of Gurukula life, then, is the personal relation of the teacher and the taught. The teachers are required not only to impart to them book lore, as in schools, but are responsible for the regular and systematic development of their entire persons.

They stand to them in *loco parentis*. This changes the very tone of the training imparted. It is the interest of the teacher in the pupil that determines the character of his teaching. There is a world of difference between what is done simply perfunctorily and what one does with one's very soul in the process.

The teacher again stands in the *Kula* not only in his personal capacity as an individual man or woman but as the highest representative of his community. He is custodian of the State's best treasure. The feeling of this high function raises him above the level of common individuals who work simply for their pay. As maternity alone is the highest reward of a mother's pains in rearing up a child, so too is the fact of being teacher the best remuneration of a teacher's labour in training his pupils.

The Gurukula is ordained to be situated beyond the bustle of towns. Schools even of modern days select for them a place where the noise of factories and machines will not disturb them. For the Gurukulas of old were chosen sites where nature should co-operate with the teachers in bringing out the pupil's inner mettle. Nature was rather

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regarded to be the chief mistress. As the Guru took charge of the pupil, he enumerated the various forces of nature, *viz*, Wind and Water and Light and Rain to whom he said he would entrust him. In the Veda it is declared that it is in the mountain fastnesses and at the confluences of rivers that the *brahmana* is out of cultivated wisdom born. The influence of such environments on the health of children is only too apparent. How many parents can manage to secure to their children such wholesome water and such wholesome air as the Gurukula provides? It is the nourishment that boys and girls receive in their tender years that stands in the long run the wear and tear of advancing age. On that nourishment as on a foundation is reared the whole structure of the nation's physique. It was therefore a happy contrivance of the ancients to take all children of the community away from the filthy surroundings of cities. For who knows which lad, no matter where born, will be called upon in future to pilot the boat of his country's destiny?

The mental unfolding of the pupils, too, is naturally assisted by their living in what may be called the lap of nature. What paintings could be more beautiful than the daily portraiture in heaven of sunrise and sunset. Fine arts only imitate nature. Their best models are kept in the Gurukula to demonstrate simply their comparative insignificance by the side of God's originals.

Physical purity is a prelude to spiritual purity. It was for this reason that the ancient Aryas did not build their houses of worship in the cities. They went out morning and evening to say their prayers in the open. The bank of a stream was thought to be the most suitable place for meditation. The pupils of the Gurukula have this natural tabernacle always near to their bosoms. Their souls have perennial opportunities for being in commune with the infinite. Children of the Infinite, they have no limitations to their mental wanderings in unbounded meditation.

Away from physical filth they are beyond the reach of moral contamination too. They grow up straight bold

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children of virgin nature without a curve or crook in their moral make. They know no fraud, they know no falsehood.

A third characteristic of Gurukula life then is its seclusion from city life. The seclusion is at the same time physical, mental and moral. The world owes its greatest men to its solitary nooks. The blessings of solitude which chance has placed within their reach have been sung by many a poet and many a philosopher. The Gurukula places purposely within the reach of all what chance can accidentally place within the reach of a few. It is the design of the Gurukula to make poets of all, prophets of all. 'Impossible' do you say? The opportunity should be given to every boy and girl alike so that they that have the possibility in them may not be handicapped by lack of opportunity.

The habit of falling back twice a day upon one's self does one incalculable good. It affords an opportunity of introspection, of study of self. Where was an apostle who did not in such seclusion alone mould his future mission? The inner resources of the soul are certainly greater than any which nature's external treasures, inexhaustible as they are, can afford. Strange as it may seem, it is in the midst of alluring charms of nature that one is inclined most to turn away from nature, within one's self. The Gurukula *brahmchari* has calls from within every moment of his life. His inner and outer self are in tune with each other, so that his physical and spiritual life mutually overlap.

I have called the pupil of Gurukula a *brahmachari*. Let me explain to you the significance of this term. Western scholars translate this term as 'Vedic student,' and they are, no doubt, partially right. Veda is the primeval revelation of God's will to man. That should be his primary study. The term for which the Brahmachari will remain at the Gurukula depends on the amount of Vedic learning he will have. This, however, is the ideal plan. In the *Shastras* you will meet with injunctions to this effect. In modern days the keys to Vedic learning are after deep research being placed again within the reach of men.

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To Rishi Dayanand the *bala brahmachari* the world owes an immense debt of gratitude. He it was who re-found the lost clue to Vedic treasures. If a complete course of Vedic training could be imparted now-a-days as it was in the days of yore, then of course there would be no need of any other study. For strange as it may seem to you, we append all sorts of Sciences to the Vedas as their *Angas* and *Upangas*. The study of the Veda is not complete unless it includes in it the study of both philosophy and positive and abstract sciences. While other religions have always fought shy of science, under the Vedic system, science has been made a subsidiary branch of religion itself. That is why there have been no martyrs to Science in what they call "religion-ridden" India.

The *brahmachari* then is first a student. He is student of nature, of books, of men, of sciences and of arts. For all these are comprised under the religion of the Veda.

Commonly, however, the term *brahmachari* denotes one who is not married. And marriage is forbidden during tutelage in a Gurukula. Not only formal marriage, sexual relations of all sorts. That marriage should come after study will be recognised by all readily as a wholesome principle. What we advocates of the Gurukula demand is celibacy not only in the letter but in the spirit. Any romantic passion or fancy that crosses a youth's breast robs him of life's essence. His will is weakened, and the power of initiative that be in him is gone as a result of a condition of lethargy which love musings induce. It is on this account that we pit ourselves against co-education. We believe and with reason that equal, or better mutually supplementary, as the rights and capacities of men and women are, those rights and capacities are not identical. The very difference of sex fits each sex for a different role. The mother loses nothing by being trained for the function of mother and the father enjoys no invidious privilege in being trained as future father. Puberty makes its appearance in different ages in the two sexes, so that the period which each sex can devote to study is not the same. Thus there are mental, moral, physical and economical barriers in the way of co-education. We keep the girl

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out of the way of the boy and *vice versa* because the sight of the one gives rise to erotic dreams in the mind of the other which disturb his or her mental peace, so necessary for the harmonious development of the adolescent man and woman.

The minimum marriageable age in the case of the boys is twenty-five years and in the case of girls sixteen. Till this age the company of the different sexes should, as far as possible, be avoided. The wife of the Acharya, an elderly dame, is approached as mother. Her occasional company makes up for the deficiency which entire absence of the female sex may create in the boys' Gurukula. The age of study is the age of preservation of human energies, which when fully developed, can be turned to profitable use in household life.

Continence is the keynote of the Gurukula system of education. Self-denial practised in the days of adolescence steels a man's heart against temptations of grown-up life. There should be no need for preaching temperance from pulpits if the citizens of modern states were all the products of *Gurukulas*. How much more comfort, how many more pence in the poor men's pocket, how much more virtue, how much more peace in the life of citizens would that regime of total temperance ensure! Dry America is a very faint shadow of the golden age to which a prevalence of the Gurukula system in all states points.

Rich men by their indulgence do not only make their own lives miserable. They also create indigence for the poor. If every man were to consume what is necessary, much could be saved for the consumption of the indigent. The products of the world are even to-day sufficient for all the children of the earth. Many of them have to go without a morsel, without a shred of cloth, because of the tyrannous luxury of the few, who eat not because they are hungry but because they want to, who wear not what will cover their bodies but what will only show them to advantage. Gurukula continence will make these few healthy and sane, and those many comfortable and happy.

The sexual relations of people, if once they become regulated in cosonance with the Gurukula ideals, will be conducive

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to the production of healthy and strong generations in future, whereby the gradual degeneracy that is setting in among mankind will be stemmed. The world today is on the lookout for a regime of life which will gradually improve the future stamina of human life. The science of Eugenics of which so much is being made is a result of this quest. We offer to the world for practice the ideals of the Indian sages who discovered rules of healthy life at the dawn of human history. Nothing valuable has ever been gained without self-sacrifice. The sacrifice which the Gurukula demands is the sacrifice only of self-indulgence. The loss it entails is the loss—will you call it a loss ?—of physical weakness, disease and misery. The gain it ensures is the gain of health, happiness, unbounded capacity of work and longevity. And these not only for the present generation alone but in a greater degree for those to come. We want pupils for Gurukula that they may, after submission to its moral and mental discipline, be in a position to be happy fathers of happy children. The pallor impressed on the faces of boys must vanish and a happy bloom of life and energy take its place.

Equal treatment is meted out to all *brahmacharis* in the Gurukula. The sons of princes and pages read together, play together and dine together. Differences of birth and hereditary status are all levelled up. The prince forgets he is a prince and the pauper's son that he is born of pauper parents. As I have already said, they are children of the community and as such brethren of equal status. The differences among them are of intellectual calibre, mental capacity, differences, *i. e.* of their personal parts which effect not their economic equality. Living together for years they develop among them a feeling of fraternity which lasts them for life. The rich man's son has ample opportunities of cultivating the habit of self-dependence, which servants at home make it impossible for him even to think of. He may have occasions to serve a poor brother, so that the relation between the different stations of life which the Gurukula regime establishes is that of co-operation, instead of one of tyranny on the one side and

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jealousy on the other which obtains under modern economic conditions of the world. The story of Sudama and Krishna, one a poor brahmana lad and the other prince-royal of the house of *Vrishnis*, has been often told and yet bears repetition. It was in the hut of *Sandipani* that the seeds were sown of that immortal love which found expression in later days, in that mutual model cordiality of the prince and pauper, of which the poets sing with relish even now. The Brahmana in rags found ready shelter with the prince in purple. The latter could not efface from his memory the scenes of joint service of a common master in their Gurukula days. To him it was unbearable that a late chum of his should to-day lack even creature comforts while he himself should be rolling in wealth. Lasting without doubt are the friendships formed within school walls. The Gurukula seeks to extend those walls so as to contain within their sweep the prince's palace and the labourer's hut, so that in the broader life of community there should be no differences, at least in the matter of fellow-feeling, of high and low.

The characteristics I have enumerated of the Gurukula system of education, *viz* the personal tie between the teacher and the taught, the high spiritual and mental capacity of the Acharyas, the seclusion of the Gurukula site, its picturesqueness, its healthy and clean atmosphere, physical as well as moral, its rules of celibacy, a rigid regime of continence, of plain living and high thinking,—these and such other peculiarities can be adopted in any country. In America the experiment of such academies is being tried in the form of "Camps." The virtues I have named are on the face of them of universal value. Any body that practices them is bound to be benefitted by them both physically and morally.

And now when my discourse is running to its end, I shall address a few words to my Indian brethren, for whose benefit the projected Gurukula has been mainly designed Some of you may perhaps not know that the imparting of school and college istruction in our mother tongue, Hindi, was first begun by the Gurukula. Now-a-days the necessity of employing the child's mother language as the medium of instruc-

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tion is recognised on all hands. The time that is wasted in picking up a foreign language and then too the inability to express one's self which even a graduate of an Indian University experiences, have only now begun to catch the attention of educationists of our country. An English examiner of papers in English of the B. A. examination of an Indian University once remarked :—'My dogs know better English than the Indian graduates.' And what wonder ? The Indian graduate has neglected the Indian languages as they are beneath him and has not been able to acquire a working knowledge of English, as that surely is beyond him. Where then does he stand ? As far as expression of his feelings and ideas goes, he is no better than a dumb animal. The Gurukula has changed all this. To the popularisation of Hindi the Gurukulas have given the fillip. Today Hindi is a subject of the M. A. examination in some of the English-ridden universities of India. The product of these latter universities have till now been baboos, who are defined in Chambers' Encyclopædia as "Indians with a shallow knowledge of English." What an enviable compliment ! The Gurukula student learns Hindi through speech and Sanskrit through study. He in fact employs both these methods in the learning of either language. The difference in the employment of the two means in the acquisition of the two languages is that of degree. In Hindi every child of the Gurukula is perfectly at home, while even Sanskrit you may see and enjoy being spoken fluently at the various symposiums held in the course of the Gurukula anniversary. The Gurukula graduates have considerably enriched the treasures of Hindi literature by their productions in Hindi on various subjects. This service alone which the sons of the Gurukula have rendered to the mother country reflects great credit on their Alma Mater. Familiarity with Sanskrit, though it may at the outset appear of no great economic value, is an asset which one prizes more and more as one grows old. In declining days of age the study of the Upanishads and the Vedas is every aged man and woman's solace as it was the solace of the German philosopher who depended on it even for

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averting the agonies of death. The study of Sanskrit is now-a-days yielding newer and newer results to the labours of the antiquary. Even in positive sciences the field of Sanskrit litrature discloses no barren soil. While some of the material exhumed is of interest only to the research scholars, there is a considerable amount of scientific facts which even an ordinary man of ability may utilise. The antiquarian brings the past in a line with the present, a service of no small value to the cultural continuity of the nation.

In exalting the glory of Sanskrit, you will see, that I have not at all disparaged the positive value of learning English. And in the Gurukula, though relegated to a place of secondary importance, the study of English is neither neglected nor even underrated. It surely receives more intense attention than does Sanskrit in colleges affiliated to other universities. The Brahamachari can well understand what is written in English on science and art. Only, he does not as a rule make it his vehicle of expression, though some who have tried have acquired fair proficiency in writing and speaking in English also. The Brahamachari holds in his hands the keys of culture both present and past. He is a pleasant combination of ideals ancient and modern. He sticks to India's individuality and shuns not the additions which modern science and culture offer to make to her past treasures.

The whole tone of the economic and political relations of the world can be changed if the citizens of the various countries and states be nurtured according to Gurukula ideals. The very idea that they have been maintained by the community makes them life-long servants of their fellow-citizens of the State. The State is their mother. She has nourished them longer than their own mother who gave them birth. They have had occasions to live amidst friends recruited from all layers of society, with whom their contact was not simply occasional but long and closely intimate. At the Hardwar Gurukula it has always been impossible to distinguish between the sons of *brahmanas* and what people in their ignorance brand as "untouchable" parias. A social reform of the great.

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est moment has been silently carried on by the practical equality which the Gurukula system has introduced among its pupils of various castes and conditions. Students from all provinces of India and Burma have read there and we are eagerly looking forward to the day when countries of the West will send their sons to India to learn at the feet of Indian *brahmanas* the highly essential lessons of international fraternity. Then will the announcement made by Manu be once again a practical rule of the present that men of every clime should get training in the various rules of conduct suited to their country from the teachers of Bharat.

In the end, gentlemen, I shall translate to you the formula of joint prayer with which the teacher and the pupil of Gurukula begin their daily lessons. It contains, as in a nutshell, the whole ideal of the Gurukula. The inmates of the Gurukula by constant repetition weave that prayer, as it were, into their being. It stirs their breasts, animates their activities, and is the keynote of the whole academic life. They say:–*saha na vavatu saha nau bhunaktu, saha viryam karvavahi tejasvi na vadhitam astu ma vidvisava hai.* May it guard us together. May it feed us together. May it develop our energies together. May what we read be conducive to glory. May we shun ill-will.

The first aim of Gurukula education is to evolve in its pupils the ability to protect themselves and their community. Their bodies should be strong so that when the occasion comes, they may not lack the capacity to defend themselves and their fellow-citizens from danger.

The second capacity which the *brahmachari* of the Gurukula strives to acquire is that of earning his bread. On him is to fall the burden of the maintenance of his family. The Arya householder has to support not only those who according to modern conceptions are 'his own'. The ancient 'own' was a much broader term. The Arya householder has, as in religious duty bound, to be hospitable. The duty to provide food and shelter for any one that drops at his house, a *brahmachari*, or a

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sanyasi, or a *vanaprastha*—who will not come to cities, is his. From his earnings are derived all sorts of charities which the community requires. What he earns he shares with many classes of dependents. And it is the system of education that has to make provision for this future drain.

After these two *viz.* the duty of protection and maintenance, come two more necessary acquisitions *viz.* glory and learning, and last of all comes the holy covenant of love. What other ideals of education could be higher and more comprehensive. The energies which the pupil cultivates are not only his. He develops them in common with his Acharya, who, as I have told you, is the highest representative of the community. Every day is thus this vow repeated that the pupil's life will not be a life of self-interest.

With his person he thinks constantly of his community and with the good of the community he thinks of the good of the world.

Education in the old days was not a tool in the hands of politicians. The *Acharya* was a free man whom not even the King could force. The duty of the King was only to lend the educational institutions of his realm his economic and administrative support. The policy of the Gurukula it was the business of the teachers to chalk out and follow who, *brahmanas* of broad cosmopolitan sympathies and ideals would not suffer pedagogy to be tainted by narrow political likes and dislikes. Under the roof of the Gurukula was a peculiar sort of citizenship evolved. It would surely not allow the mother country of the pupil to fall into the fetters of a foreigner, nor would it on the other hand forge fetters for the feet of foreign communities and nations. What ideal citizens of those ancient days !

Do you not wish, gentlemen, that that old formula of citizenship be revived to-day so that all crooked conflicts in the name of nations may cease and honest peace reign in the councils of the world ?

The sacred formula is :—May what we read guard us

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together, feed us together, evolve our capacities together, win us glory and help us avoid hate and envy !

INTERPRETATION OF THE VEDAS AND THE BIBLE.

VII.

BY PROF. BOMESH CHANDRA BANNERJEE.

European scholars and Indian scholars of the orthodox school, maintain that Dayananda has forced the meanings of Vedic words and has laid greater emphasis on their derivative meanings than on those meanings which are familiar to us. It is strange that persons who are supposed to have gone through the commentaries of Sayana and Mahidhara should be blind to the fact that these two mediæval Vedic commentators have not refrained from giving those meanings of Vedic words which seem to us most curious, far-fetched and absurd—meanings which they bring out by a reference to the etymology of the words of the text. For the consideration of those readers who have not the time or the opportunity to consult Sayana and Mahidhara, I give below a list of Vedic words and the interpretation thereof by Sayana and Mahidhara, so that the readers may judge by themselves whether the charge of adopting the most unusual meanings of Vedic words cannot be brought against Dayananda's mediæval predecessors who are "the friends, philosophers and guides" of the European Vedic scholars and their obedient Indian disciples.

From Sayana.

In Mandal I, Aswin Sukta (3rd Sukta), 4th Rik more than a dozen derivative meanings of the words इन्द्र (Indra) are given, the most significant of them are—भूतानि प्राणिदे-

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हानिन्धे जीवचैतन्यरूपेनान्तः प्रविश्य दीपयति = He who enters the bodies of all creatures in the shape of life.

AND

इदं करणादिन्द्रः इन्द्रो हि परमात्मरूपेन जगत्करोति = It is Indra who, as the Great Lord creates this world.

In Mandal I, Sukta VII, Rik 3 (Indra Sukta) गोभिः= रश्मिभिः and जलैः. To us, the word गो is familiarly the name of the cow. But Sayana here interprets it in the sense of "rays of light" and "water."

In Mandal I, Sukta 164. Rik 23, in the text is,

गोरमिमेदनु वत्सम् etc. Here Sayana says—गौः = मेघरूपा गौधेनुः अमीमेत् गर्ज्जन—शब्दं वर्षणचिन्ह रूपं करोति etc.

Here गौ is taken to mean "the cloud" and the roaring of the clouds is compared to the belowing of the cow, man being the calf.

In Atharva Veda Kanda I, Chapter I, Sukta 3 and Mantra 5, Sayana gives the following derivation of सूर्य:—सरति गच्छति इति, अथवा सुवति प्रेरयति तत्तद्व्यापारेषु कृत्स्नं जगत् इति *i. e.* that which moves (or seems to move) or that which (or he who) directs the whole universe to its various functions is सूर्य्य (the sun).

In the Rig Veda, Mandal I, Sukta 164, hymn 33, the text contains the passage पिता दुहितुर्गर्भमाधात् which in modern Sanskrit may mean—"the father made the daughter pregnant" and a shrewd enemy of the Vedic religion may try to persuade us to believe that the Vedas sanctioned the co-habitation of father and daughter. But even Sayana explains the passage thus:—पिता पर्ज्जन्यः दुहितुः दूरे निहिताया भूम्या गर्भं सर्व्वोत्पादनसमर्थं वृष्ट्युदक लक्षणं आधात् सर्व्वतः करोति।= The clouds send rain to the distant earth and thereby put fertility into it. पिता = the clouds or rains, and दुहिता = the distant earth.

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In Mandal I, 164 Sukta, verse 36, विष्णोः व्यापकस्यादित्यस्य, Vishnu is taken to mean the extending rays of the sun or the sun itself.

In Mandal I, 164 Sukta, 42 Rik

समुद्राः } =वृष्ट्युदक समुन्दनाधिकरणभूता मेघाः
Usually the sea } =here, the clouds.

In Mandal I, Sukta 190, Rik,

वृषभः } =कामानां वर्षिता
} =here, one who fulfills our desires or pro-
The bull } duces the results of our actions.

In Mandal I, 160, Rik 3—

धेनुः } =प्रीणयित्री भूमिः
The cow } =here, the earth.

In Mandal II, Sukta 5, Rik 1—

पिता } =पालकः
Father } =here, supporter.

In Mandal II, 16 Sukta, Rik 6—

वृषभः } =कामानां वर्षक इन्द्रः
The bull. } =Indra who fulfills our desires.

In the same context वृषभस्य=सोमस्य = the Soma juice.

In Mandal II, Sukta 2; Rik 13,

वह्नयः = अश्वनामैतत् वोढारः

Fire=here, the horse, the carrier.

In Mandal II, Sukta 36, 4 Rik,

विप्र = मेधाविन्

The Brahmin=here, intelligent (adj.)

In Mandal II, Sukta 38, Rik 1,

देवेभ्यः = स्तोतृभ्यः

The gods = the singers of hymns.

In Mandal II, 38 Sukta, Rik 5,

शोकः=तेजः

Grief=Spirit, strength.

In Mandal II, 38 Sukta, 7 Rik.

अपसु=अन्तरीक्षे, आपः पृथिवीति अन्तरीक्षनामसु पठितम

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The word आपः which to us means "water" is made to mean "the sky", for, says the commentator, आपः पृथिवी etc. are the synonyms for the "sky" or अन्तरिक्षं।

In Mandal III, Sukta 1, Rik 8,

वृषा = अग्निः, मधुनो घृतस्य = मधुरस्य उदकस्य. Here the word which may mean "bull" is interpreted as "fire" and the word which, to us is familiar as the word for "clarified butter" means "water."

In Mandal III, Sukta 1, Rik 9,

पितुः = अन्तरिक्षस्य

Father = the sky.

In Mandal III, Sukta I, Rik 11,

यशसः = यशोह्यन्नं तद्धत्यः

Fame = here "combined or connected with food" for यशः = food.

ऋतस्य = उदकस्य

Truth = water.

In Mandal III, Sukta 1, 13 Rik,

अपां = औषधीनाम्

Water = medicinal herbs.

In the Atharva Veda, Kanda I, Chapter I, Sukta 3, and hymn 2,

वृक्षे = वृक्षविकारं धनुर्दण्डं

Tree = the bow made of wood.

गावः = गो विकारत्वाद् वा गमयति इषून् इतिवा गावो मैर्ब्वीः

The cow = here, the bow-string.

(The Nirukta of Yaska gives also another meaning of the word गौ *viz* गोविकारः *i.e.* पयः or क्षीरं etc. for instance गोभिः प्रीणीत मत्सरम्)

In Atharva, Kanda I, Chapter 2, Sukta 7, mantra 1, the following derivation is given of the word अग्नि—अंगति गच्छति सर्व्वजठरवैद्युतादिरूपेन कृत्स्नं जगत् व्याप्नोति इति *i. e.* that which or he who pervades the world in the shape of electricity or the digestive power of animals.

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INSTANCES FROM MAHIDHARA.

In Yajurveda, Chapter I, Kandika 1, *i. e.* the very first hymn of the book, in वायवः स्थ etc.

वायवः
The wind } =गन्तारः (adj), that which is moving.

In Chapter I, Kandika 1,

घर्म्म =दीपकः

To us घर्म्म is familiar in the sense of "sweat or perspiration"; it means here "that which displays or exhibits or illuminates."

In Chapter I Kandika 8,

वन्हितमः =अतिशयेन वन्हिः वह प्रापने ।

Here वन्हि which to us means "fire" is used as an adjective and means "that which can enable one to have access to something."

In Chapter I, Kandika 30,

विष्णोः =यज्ञस्य

The god Vishnu =here, the sacrifice, Yajna.

In Chapter I, Kandika 31,

शुक्र =दीप्तिमत् =bright.

In Chapter III, Kandika 19,

ऋषीणां =मन्त्राणाम

The sages =the hymns.

In Chapter III, Kandika 20,

अन्वः =क्षीराज्यादिरूपं अन्नं =food-stuffs such as milk, butter.

In Chapter IV, Kandika 36,

वरुणस्य =वस्त्रबद्धस्य सोमस्य

The god Varuna =the Soma tied in a piece of cloth.

In Chapter II, Kandika 10,

इन्द्र =परमेश्वरः

The god Indra =the Great Lord.

In Chapter V, Kandika 33,

समुद्र =सर्व्वेदेवा सम्यगुत कर्दंण द्रवन्त्यत्र इति समुद्रः । समुद्र इव अगाधे । ज्ञाने ।

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We are familiar with the word समुद्र which means "the ocean." Here Mahidhara means by it "he who is greater than all other gods or whose knowledge is as deep as the ocean."

In Chapter V, Kandika 43,

मा लेखीः=माहिंसीः 'लिख अक्षर-विन्यासे' इहतु हिंसार्थः ।

The verb लिख generally means "to write." Here, Mahidhara says, it means, "to kill."

In Chapter I, Kandika 25,

पुरीष means स्वप्रहारोत्पन्ना मृत्. To us पुरीष means "dirt" here it means "the earth thrown up or dug up."

In Chapter I, Kandika 16,

कुक्कुटे । टेसि etc.

The word कुक्कुट which to us is familiar as "cock" is interpreted thus :—असुराः ककेंति तान् हन्तुमिच्छन् योऽटति सर्व्वत्र संचरति स कुक्कुटः । यद्वा कुक् कुत्सितं शब्दं कुटतितनोति इति कुक्कुटः । *i. e.* He who wanders from place to place to hunt down the asuras or he who makes a harsh cry.

In Chapter III, Kandika 6,

गौः etc. गौ is derived thus :

गच्छति इति गौः गन्ता. The word गौ is familiar to us meaning "cow"; but here it means "that which goes or moves", an adjective.

In the same place स्वः=सूर्य्यः.

In Chapter II, Kandika 2,

अदित्यै=अदित्या भूम्याः the earth.

Page after page can be filled with quotations like the above to show that the mediæval commentators did use derivative meanings of the words—meanings which to us seem to be extremely far-fetched, or even entirely fictitious. The mediæval scholars with all their acumen and learning lacked the clear vision and the moral courage to get out of the rut of current corrupt religion. They

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employed their scholarship and energy to uphold and confirm the rotten things that passed for religion in their time and they used, whenever they needed it, the key of derivative interpretation. In the hands of Dayananda, however, it became a magic wand with which he lifted the Vedas from the hell of degrading commentaries to the heaven of correct, ennobling interpretation. Those who, think that Dayananda gave strange, fictitious and far-fetched interpretation to the words of the Vedas, but do not scruple to declare their faith in Sayana and Mahidhara should make their position consistent. They should not forget, if they at all care to consult these two pundits, that both of them have, throughout their commentaries, interpreted Vedic words in derivative senses so far as they could, without touching the current religious beliefs and ritual, and this has led them to use meanings of words which, in secular Sanskrit, seem to be curious and absurd. But, Dayananda used the same key with a nobler purpose in view. His motive was, not to gain the patronage of princes or rich men neither to keep his personal ease and comfort intact by following the multitude; but his life's mission was to rescue religion from the abyss of corruption and superstition. Some people seem to take up a position like this—'You can interpret the Vedas in any way you like, provided you keep intact polytheism, animal sacrifice, and some obcsene rites." They may be very learned men but we cannot have great regard for their sense of justice and consistency. It is Dayananda alone that honestly and consistently followed the principle of Yaska that Vedas should be interpreted according to derivative meanings of words.

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THE HERO OF HINDU HISTORY.

BY PROF. T. L. VASWANI.

The Dussehra! The Day of Sri Rama's victory! That was so long ago! In the dawn of History! Still is Sri Rama's name remembered and revered by millions. The tasks and pains of Hercules made him the greatest hero of Greek history. A greater than Hercules was Sri Rama.

Egoism was Ravana's sin. Spiritual idealism was Sri Rama's strength. It is the strong who renounce. The weak hoard their little "gains." Rama had the strength to renounce his kindom and go upon a fourteen years's long exile. In a recent drama on "Napoleon," the author represents Geoffrey as requesting Napoleon to try the last art of government, "the art of self-effacement." Napoleon failed here; Napoleon with all his gifts and virtues was an egoist. Napoleon regarded himself as a "man of destiny": that he doubtless was; but he did not realise that there is a deep divine power set against egoism. Ravana, like Napoleon was an egoist. Ravana was brave and strong; Ravana had built up a big civilised kingdom: but like Napoleon, he could not grasp the spiritual truth that the ATMAN is mightier than all the armies. Rama conquered in the power of *tapasya*. It is the power,—the power of Tapasya, of sufferings cheerfully accepted, of sacrifice heroically offered in the service of Divine will.

The Ramayana! The word means: "The wandering of Rama." More thrilling is this ancient story of the wanderings of Rama the Aryan Prince than the other one of the wanderings of Ulysses the Greek hero. Rama wanders in the Deccan, then settles down in an *asram* on the Godavari banks. He has put off the prince's silken robes, he has put on the barks of trees; he eats roots and fruits which the wild jungle gives, he sleeps on the ground, he spends his time in prayers and meditation, in the study of 'shastras' and communion with Nature. There his quiet seclusion

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is disturbed. Sita, of pearless beauty and purity, Sita is stolen away to Lanka by Ravana who comes to her in the guise of a fakir. Rama steps out of his seclusion as a Hero. Rama rescues Sita, Rama conquers Lanka but restores the kingdom to its people. Rama vindicates the moral Law.

He wins his victory over Ravana with the help of Hanuman and his Vanara army. Who were they? "Monkeys", we are told. How, I have asked myself, could the Monkeys help Sri Rama? Then a thought has come to me that the "Monkeys" whom, as we read in the *Ramayana*, Rama called respectfully his "friends" and "brethren" were some people who lived in caves, fed on plants, and had monkeys as totems! Students of anthropology know that there were primitive tribes who were tôtem-worshipers. Students of pre-history know that there were cave men at one stage in the human evolution. To this day there are tribes to whom the "monkey" is sacred, the monkey flesh being taboo to them. The "monkeys," then, who helped Sri Rama were, as it seems to me, not apes but humans—Cavemen, whose *ishta devata* was the 'monkey.'

Hindu India celebrates Rama the conquerer. Let us not forget Rama the Tapasvin. For in his tapasya was the secret of his victory. "In days of yore,' we read, "Bharma perfomed the invocation ceremony of Durga inviting her to come to the aid of Rama and bring about the death of Ravana." The ceremony was performed in autumn and in the very season we read Rama also worshipped Durga, the Divine mother. Rama fought hard, but Ravana could not be killed? What was the reason! Ravana had Durga on his side! Sri Rama prayed to Her for protection. She promised to help Rama if he would offer Her 108 blue lotuses. They were secured by Rama with great difficulty. Durga was eager to test Rama. She made one lotus invisible. 107 lotuses remained. Rama must worship Her with 108! To complete the mystic number Rama resolved to pluck one of

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his blue lotus eyes and offer it along with 107 blue lotuses at their feet. Durga was deeply moved. She manifested Herself to Rama. She asked him not to pluck his eye; he had been tested and not found wanting. She promised to stand by him in the Great War: Rama won; Rávana was defeated.

The story is not in Valmiki's Ramayana. The story will not stand the test of historical criticism. But to me the story is very suggestive. And is not moral truth of as much value as historical truth? Rama had the true Hero's resolve to dare, to do, and die. Ravana was strong but Rama's *tapasya* was stronger. He suffered much in the service of the ideal. He offered his life as a sacrifice. Therefore 20 crore heads today bow down to him in reverence. Therefore 20 crore voices today cry victory to him as the saviour of the Hindu Race. Shri Rama has inherited immortality.

INDIA'S DEBT TO SWAMI DAYANANDA.

BY PROF. S. N. PHERWANI M. A.

Great is India's debt to Swami Dayananda. He was one of those rare symmetrical souls, whose life, teachings and works are an all round inspiration to workers in several lines of human uplift. I would instance his outstanding contributions in three directions by way of illustration. What were his contributions to Hindu religion? He democratised it. He vernacularised it. He made it virile and aggressive. What again did he do for our culture? He emphasised its continuity. He imparted it an assimilative attitude. He stood for national regeneration through national and rational education. And his services in the cause of social reform? He sought to abolish early marriage through the revival of Brahmacharya ashrama. He helped the removal of the ban on widow marriage. He simplified ceremonials. He has enfranchised the untouchable. Let us look at these services a little more in detail.

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He democratised Hindu Religion.

The Arya Samaj that he founded has a thoroughly democratic constitution. Election by worth takes the place of hereditary priestcraft. A hereditary priesthood divorced from worth and works, had naturally led to stagnation. Religious leadership determined by fitness and ability to discharge the function of spiritual regeneration is the great need of every live religion. This the Swamiji advocated. Aptitude and education, character and training alone befit a man for officiating in ceremonies, and preaching the scriptures. Just as reformation in England substituted the book for the priest, just as Sikhism sought to substitute the holy Granth for rigid Brahmanism, exactly in the same way Swamiji substituted Vedas and their knowledge for a hereditary priestcraft. Any one who educates himself to understand the teachings of Vedic religion can thus become a priest, even though he may be a *Vaishya* by birth, or a *Mulla* by previous training.

He vernacularised Vedic Religion.

By writing the *Satyarth Prakash* in Hindi Swamiji sought to do the same service to Vedic religion that Swami Tulsidas had done for Ramayana, and Guru Nanak had done for the Punjabis, or Tukaram did for the Marhattas. He put religion within the reach of the Hindi-speaking public. The purified essence of Hinduism was henceforth available for all who could read and write Hindi. The whole of Northern India was thus put in possession of a scholarly synthesis of ancient scriptures.

He made it virile and aggressive.

Endowing the ancient faith with its original vitality, he made it virile and aggressive, instead of dormant and passive. The wonderful increase in the numbers of the Arya Samajists, and the vaster pervasive effect of their viewpoint bear witness to the work of the Swami. Hinduism is now a living faith and reacts vigor-

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ously to onslaughts on its doctrines or followers. It has put on its youthful phase of conquest instead of the older senile phase of meek submissiveness. The rational side of religion so much neglected by many reformers has been given its due place. Preachers of the ancient faith now fired with a new-born zeal go about in distant lands to impart the message of the Vedas, meant for all humanity.

He re-established cultural continuity.

The neutral government-conducted education, so much charged with the spirit of western culture had very nigh made the intelligentsia forget their glorious cultural heritage of the past. Swamiji's influence worked in the direction of making even the educated proud of their past culture, and look to it for real strength, rather than to mere imitativeness of any other culture howsoever excellent for supplementing our own. Educated India thus found its own soul and was led to build securely on what was best in its past cultural foundations.

He imparted it an assimilative attitude.

His was no narrow view. Truth must be accepted from all quarters. In the Gurukulas which best illustrate the spirit of Swamiji we have Western Science given a place of honour. Western philosophy is studied side by side with eastern. Comparative research attitude chracterises the Swami's writing and his influence has been likewise. His keynote was assimilation of the best, instead of a mere imitation of the West.

Nationat education the key to national regeneration.

National education, if it means anything definite, means this vital touch with previous cultural development, this teaching through the mother tongue of best in modern cultural developments. This is the spirit which chracterises the educational activity of the Arya Samaj, especially the Gurukula movement.

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Revival of Brahmacharya Ashram

It is Swamiji's efforts that have made Brahmacharya once more a household word. During my school days I remember no teacher referred to the necessity of sexual purity and continence so insistently and in an elevated tone as one whom I afterwards came to know as a staunch Arya Samajist. Others paid little or no attention to this vital need of student age. The Gurukulas have been an example to several similar institutions started as Brahmacharya Ashrams. The word Brahmachari associated with Swamiji has held aloft this great ideal before the student world once more. And with the emphasis has gone automatically the postponement of the age of marriage. Early marriage has thus been sought to be replaced and thus effectively destroyed by substitution of ideals.

Widow marriage.

The hapless lot of the widows, and the great injustice of enforced widowhood, without a corresponding restriction on remarriage of widowers could not find a more effective opponent than the Swami. He was the ardent advocate of social justice. The Vedic message was to be preached among men and women alike. The girls had as much right to education as boys. And with these reforms goes the granting of human rights to the widows as well. The widow remarriage movement finds ardent advocates among the Arya Samajists. Female education and the right of every widow to remarry, if she likes, thus easily find their advocates where the teachings of the Swami have made headway.

Simplified ceremoniats.

Through *Sanskar Vidhi* the ancient sacraments were restored to their pristine purity and put within the reach of all. I have observed the Samajic Vidhi being drawn upon by even several orthodox Brahmins. The sacraments can now be conducted by any one who can read

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Hindi and Sanskrit and can be intelligently followed by the Hindi-educated. They are not a monopoly of any special class. Ceremonies have thus been reduced to essentials and simplified, shorn of Pauranic Astrologic accretions, and established costly exchanges of presents, leaving the parties free to save time and money and get rid of the bother of meaningless survivals.

Reclamation of untouchables.

The greatest single stroke of social reform is the reclamation of the untouchables, their readmission or admission into the Hindu fold. Thousands have directly had cause to bless the Swami for restitution of primary human rights of intercourse with other human beings not of their caste or class alone, of equal rights to education and approved modes of worship and ceremonial. Lakhs will still bless him for readmission into the Hindu fold, for elevation of social status, and removal of social injustice. For the ways of the pioneer have now found acceptance amongst the orthodox. Hindu society has thus been and is being steadily regenerated through the efforts of the Swami. Great is the debt of Hinduism to the Swami and great the debt of the rest of India too.

RELIGION AND REFORM.

By Dr. HARI SINGH GOUR, M. A.

No subject is of more vital importance to the people of India at the present moment than the subject of Social Reform. It is the one subject upon which the future hope of India lies. If we turn to the pages of History, it will be seen that the decadence of India synchronises with the establishment of caste, and that though every other nation on earth successfully struck a blow for the maintenance of its liberty, India, one of the greatest of them all, has never done so. There is no doubt that the tide of foreign invaders

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has been resisted by the fighting classes, but it is equally clear that they were fighting for their own land and the nation at large were nonchalant as to the future of their own country. While some fought, the rest betrayed them. Caste is the prolific source of traitors on occasions of national emergency. It is the one canker-worm that is eating into the vitals of the nation. Hindu religion is essentially a non-socialistic and non-federal religion in its character. It is what we may call a purely individualistic religion. In other words, it is a religion which does not recognise a call of society. Its all-absorbing concern is the attainment of *Nirvana*. Such is, at any rate, the popular rendering of an ancient creed. A religion so understood can never beget spirit of patriotism, nor produce national solidarity. Without these adjuncts, national progress is impossible. That India has been sadly left behind in this respect admits of no doubt. We see here around us a congeries of various nations, castes and communities juxtaposed, living and warring with one another. These communities cannot interdine, cannot inter-marry and, what is worse, cannot, in the case of some, even touch one another. The knowledge of our own deficiency is the beginning of wisdom. We must boldly face the facts as we find them. The question, therefore, is how to create an Indian brotherhood. For this purpose, we must create a national social polity. Now if we remember that while an Indian is free to marry an European on European soil, he cannot do so in this country, —though he may easily do so if he goes out of it and solemnises the marriage on a British ship three miles off the Indian harbour. In my Civil Marriage Bill I tried to remove this territorial inequality. The orthodox and the heterodox alike combined to defeat my measure. It is one of the paradoxes of Indian life that the most fiery politicians are the most bigotted opponents of social reform. And yet without the assurred reconstruction of Indian society, the cry of political reform and Swaraj is but a tinkling

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cymbal. The Arya Samaj has done much to weaken the forces of orthodoxy. But I hope it will, in the near future, develop into an out and out iconoclastic creed not afraid of telling the truth and practise it regardless of the opposition which it is likely to receive from the thoughtless proletariat. In all countries, the march of political reform has been heralded by the separation of the church from the state. It was so in Rome nearly 3000 years ago. It has been so in Angora less than a decade ago. The tying of politics to the chariot-wheel of religion, introduces hypocricy both in politics and in religion. Religious preachers are, as a rule, born bigots. They should be ruthlessly excluded from interference with politics. It is on account of the Moulanas, Moulvies, Shastries and Pandits that this country has suffered for so many centuries. If they cannot be banished from the land, they should at least be silenced and their mischievous activities limited to the domain of religion. Let them make their living by preying upon the ignorant proletariat but the intelligentsia should have the courage to revolt against their tyranny.

Reformation of character is one great necessity of our people. No nation can exist without character. In India such things as courage, integrity, truthfulness and the rest are an individual trait but by no means a national virtue. And the reason is not far to seek. The inter-communal and caste jealousies make the crystallisation of character an impossibility. It will thus be seen that we have to clear the augean stables of accumulated traditions which we should have removed long ago. As it is, we must realise its importance and begin now with a fervent desire and devout heart praying to the Almighty that the Indian nation may once more become rejuvenated and re-invigorated by the costly lessons it has learnt and the mistakes it has committed. Let the Indians remember that with the advent of the wireless, the steam-ship, aircraft, India cannot now be regarded as otherwise than a portion of the globe and that its

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frontiers are ill-defined and India non-existent to the march of science and civilization, exploitation and enterprise. If we cast our glance at the industrial map of India, we shall find that of all nations, Indians are the only ones who are not able to hold their own against foreign competitors. The reason is our defect of character, want of organising faculty and our low ideals. We have to raise our standard of life and efficiency. We must dispose the accumulation of wealth which is necessary for the up-building of a nation. We should not scorn reforms which are the bulwark of national progress. We should not, in one word, be blind to the call of reason.

CONTEMPORARY THOUGHT REVIEWED.

SMALL DOSES OF ALCOHOL.

The Young Men of India culls the following from a paper read by A. Holitricker of Czechoslavakia at the 18th International Congress Against Alcoholism, held in July at Dorepat, Estonia. Difference is generally made between drinking and drukenness. While the latter is condemned on all hands, the former, *viz.*, the habit of absorbing liquor in small quantities, so as to stimulate the system to aid digestion and keep up the spirits after fatigue is not only tolerated but in some quarters even recommended. Scientific tests, however, fortify the position of the temperance worker, who cries down all drink, whether moderate or inordinate in quantity or in exciting effect.

The scientific study of the action of alcohol is the basis of our fight against alcoholism; the progress made in science has brought about modification of our ideas on several points relating to alcohol.

On the other hand, the development of the educative, social moral and economic work has provided us with other argu-

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ments. In our days it is no longer the destructive action of the immoderate use of alcohol, of drunkenness, which is given the first place, but rather the evil resulting from so-called moderate doses. We can prove that the moderate use of alcoholic beverages entails a higher morbidity ; and it is a fact likewise, which ought to command special attention today, that *the psychic functions are influenced by small doses of alcohol.* Now in this age of the machine, when great calls are made upon the faculty of rapid decision, upon the reliability of the impressions of the senses, this fact is of enormous importance. Modern traffic and industry require an extremely exact activity of the nervous muscular system and of the organs of the senses. It is precisely these qualities, become so important, that are affected by alcohol which, taken even in very small doses, exercises a deteriorating influence on the rapidity, the sureness and accuracy of the functions of the senses, the nerves and the the muscles. These facts are proved beyond all doubt by a series of precise experiments and observations. We shall speak of the most recent of these works.

First let us cast a glance on the older literature dealing with the problem. The first scientific man to draw attention to the subject was Kræpelin, whose investigations, begun in 1890, opened up the way ; the results of his work have been completed by his disciples ; in general they have not been contradicted up to the present time.

After Kræpelin other research workers took up the question: in their experiments they made special allowances for phenomena capable of influencing the results and of modifying them, namely, fatigue, practice, accustomance, varying sensibility of individuals and of the same individual at different moments and under different conditions. Most men of science realize that it is difficult to eliminate completely these disturbing elements ; they endeavour to do so as far as possible by organizing the experiments most carefully, by carrying out numerous control experiments, by fixing the effect of practice and of fatigue, by comparing the results obtained with several subjects, of different sexes and ages, with the same person by experiments covering a certain number of days.

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Besides the *mode* of action of alcohol, investigations have been made concerning its duration, the influence of the hours of the day, the differences between the action of alcohol taken fasting and with a meal, also those resulting from doses of alcohol taken in diluted or concentrated form, those which may be observed in abstainers and moderate or immoderate drinkers. Finally, due allowance has been made for the influences that the consciousness of being under the influence of alcohol, during the experiments, might have upon the subjects of the experiment, this in case of anti-alcoholic subjects especially, for this consciousness might influence the experiment in a subjective manner.

Nearly all investigators also take into account the subjective impression formed by the subjects with regard to their work during the experiments. With but few exceptions it has always been observed that they were firmly persuaded that they worked more easily and better, making fewer mistakes, after having taken alcohol, than without alcohol, and they were much surprised when the results proved the contrary.

Of the works published during the last ten years in this domain we shall analyse the following :

Uno Tottermann of Helsingfors published in 1915, a work on alcohol and work of precision. The threading of sewing needles was the task set. The experiment extended over 43 days, the quantity of alcohol given was 25 cm ; very marked decrease in the work on the alcohol days ; trembling of the hands and slight eye fatigue was moreover remarked.

Gyllensward's experiments on the action of small doses of alcohol on the power of co-ordination of the arm and the hand which date from 1917, are interesting because they were carried out with very small doses of alcohol, up to 5 cm ; and because the subjects did not know if and when they received alcohol ; even with a 5 cm dose, a notable decrease of work could be observed.

Klaus Hansen has examined the action of alcohol on the activity of the senses and has measured the perception of sound waves with and without alcohol.

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Some fine experiments were undertaken in 1913 and 1914 by the *Medical Research Council,* and published much later, on the action of alcohol in normal circumstances and in a state of fatigue. In normal circumstances the number of errors increased proportionately with the dose of alcohol (between 10 and 25 cm) by 21, 42, 39, and 113 per cent. In a state of fatigue, the alcohol acted differently: to begin with, its action and that of the fatigue were added to one another, later the alcohol seemed to help in overcoming the fatigue. Opium, in normal circumstances, decreases the number of errors. A meal preceding the experiment greatly diminishes the action of the alcohol.

Another work from England is that of the *Medical Research Committee* on the influence of alcohol on manual work and muscular co-ordination, dating from 1919. The speed and the frequency of mistakes in the manipulation of the typewriter and the adding machine were measured. The deteriorating action was very marked, but it greatly diminished when the alcohol was taken after a meal and was less when the alcohol was more diluted. No record could ever be obtained of better work being done at the outset, immediately after the ingestion of alcohol.

One of the most recent works is that of *A. H. Oort* on the influence of small doses of alcohol on the psychic functions. The experiments were carried out with 17 persons and had for object the following operation: addition of figures; association of ideas: letters to cross out. The result was: failing of attention after absorption of alcohol; a greater number of errors in the crossing out of letters; on the alcohol days the associations were inferior and the loss due to fatigue less.

Ley's work also deals with the problem of alcohol and of fatigue; it dates from 1923. Ley shows that alcohol and fatigue have a parallel action. A complicated psychological phenomenon (illusion of weight) which is never to be observed in children or the feeble-minded and which results from an

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unrealized expectation, was influenced in the same way both by alcohol and fatigue.

An important series of experiments was carried out under the direction of *Kræpelin* at the German Institute of psychiatrical Research. They deal with the capacity of perception, skilfulness, the faculty of learning a given text and of retaining it. The influence of alcohol on the soundness of sleep has also been studied. In other experiments the action of similar doses of alcohol but in different solutions was compared. The prolonged influence of alcohol as well as the accustomance to medium doses have also been treated. In general the results confirm those of the earlier work of Kræpelin ; but, as Kræpelin himself declares, they lead to the putting of new questions and the undertaking of new investigations.

Let us note also the work of *Hollingsworth*, ' The influence of Alcohol, carried out at the University Institute of Columbia (New York.) His investigations bear on seven psychic and motory activities, as well as on the number of pulsation. The author employed strong doses of alcohol, 40 to 79 cm, in the form of beer. The six subjects of the experiment presented fairly marked differences ; the motory action was not greatly affected by alcohol, the psychic activity much more so.

As a last work, one must note the very complete investigations of *Benedict* and *Dodge*, published in 1915 and carried out at the Carnegie Institution, Washington. The question studied is that of the psychological action of alcohol. The authors undertook a series of experiments dealing with simple or complicated reflexes, with reactions, associations, and coordinations. The results were, in certain respects, in contradiction with those of Kræpelin, above all because the improvement at the outset, observed by Kræpelin for the motor functions, was put in doubt and also because, according to Benedict and Dodge, the simple reflexes, and consequently the inferior brain centres, are more strongly affected than superior centres, which is in contradiction with all the experiments and the results obtained hitherto. It cannot however be affirmed that Benedict and Dodge have avoided all the

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sources of error, and their experiments are open to certain objections. The later have not been dispelled by the complementary work of *W. R. Miles*, published in 1918, carried out likewise at the Carnegie Institute, all the more so, because Mile's experiments were made with one subject alone.

It is certain that the action of alcohol on psychic work has not yet been made quite clear and that more than one question remains to be solved. On the other hand, the principal problem is decided and has been solved on a concordant manner by all scientific investigators: *Alcohol, even in very small doses, considered as moderate, diminishes the rapidity, the reliability, the absence of faults of the nervous activity, of the organs of the senses and of psychic working.* The leastone can say of it is that it is a dangerous *waster of energy.* But as the economy of energy is one of the principal aims of human activity, and the condition of social progress, the psychological and physiological investigations that we have just analysed are fresh evidence of the nature of alcohol, enemy of the progress of civilization and of privrte and social economy.

PROF. FORMICHI ON THE ATHARVA VEDA.

Prof. Carlo Formichi of the University of Rome is contributing a series of articles to the *Visva Bharati Quarterly*, the fourth of which is devoted to a study of the Atharva Veda. Instead of approaching the Vedas independently, the Western scholars, in spite of their big boast of being entirely free from the trammels of subsidiary treatises, *viz.* the Sutras and Brahmanas etc., take their clue to the meanings of the Vedic verses from their use in rituals prescribed in the latter. The learned professor places the Atharva Veda chronologically both before and after the Rig Veda.

When we speak of the Atharvaveda being posterior to the Rigveda, we mean, of course, to refer to its redaction, by no means to its content. Many of the Atharvan conjurations and

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spells go back to a most remote past, to the age, namely, when the priest and the magician do not differ from each other. At the outset of civilisation the belief in magic predominates, so that the Atharvaveda, owing to its pre-eminently magical contents, is the record of days even more remote than those which the Rigveda makes us acquainted with, although the redaction of the latter is undoubtedly more ancient.

Whence pray do you get the idea of conjurations and incantations forming the bulk of the hymns of the Atharva Veda? As the professor himself confesses, as he proceeds further, some of the hymns, very lofty and sublime in their conceptions, seem to be quite misapplied by the authors of the Sutras in petty details of trivial rites. Yet the courage to cut asunder the leading strings of the sacerdotal scholiast is somehow lacking.

The following verses are quoted as instances of the peurile 'rubbish' produced by the Atharva Vedic conjurer:—

"Let this frog attack the fever that attacks every other day and on both days; may it be baffled." (A. V. VII, 116, 2).

The frog, being a frigid beast, is perhaps deemed fit to counteract the feverish heat. The curative method against jaundice is styled by Bloomfield *symbolic treatment*. The magician says to his yellow patient:

Up toward the sun shall go both thy heart-burn and thy yellowness; we enclose thee with the colour of the red bull. We enclose thee with red colours, that thy life may be lengthened. May this man be free from ailments and become not yellow. The cows that have Rohini (the red one) for divinity and that are themselves red—in their every form, in their every vigour, do we envelop thee. In the yellow parrots, in the yellow thrushes, and, likewise, in the yellow wagtails do we deposit the yellowness. (A. V. 1. 22, 1-4),

The editor of the Visva Bharati has, however, on this part of the European savant's patronising and not unstinted appreciation, a characteristically euphemistic footnote.

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When we consider that modern Homœopathists prescribe the toad poison (*Bufo*) for certain types of fever and other ailments, and that the therapeutic value of different coloured rays is recognised even to-day, may we not come to the conviction that as later investigations proceed in the light of further discovery and deeper sympathy, a progressively lessening proportion of our ancient sacred literature will have to be relegated to the rubbish heap ?

THE CHARM OF MATRIMONIAL CONSTANCY.

The following verse, the substance of which every Hindu bridegroom recites in the course of the marriage ceremony without the faintest idea of sorcery has, because of the learned scholar's entire dependence on sacerdotal literature of the middle ages, come in for a smile of sarcastic ridicule as a charm to 'arrest' the flight of a 'fancy-free wife' :—

The heavens have stood, the earth has stood, all living beings have stood ; on their basis the mountains have stood, and I have made the horses stand in their stable. (A. V. VI, 77, 1).

HYMN TO MOTHER EARTH.

I hint only at the choicest thoughts of the marvellous hymn :

Queen of everything that is, of everything that will be, let Earth afford to us broad space, that we may not feel pressed among men. She that has so many peaks, and slopes and plains ; that bears plants of manifold power, let her, propitious, spread out for us. She whom the ocean girdles, and rivers and waters wash ; she that produces harvest and food, that is the support of everything that breathes and stirs, let her allow us to be first in drinking : May she grant that we have no penury of cattle, horses and fowls ; let her procure for us good fortune and glory. She, who is the all-producer, the repository of every good thing, the safe prop with her golden bosom, affording a seat of rest to all moving things, shall grant us

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prosperity. She, the mother, shall pour forth milk for me, the son. Let thy hills, O Earth, thy snowy mountains and thy woods be propitious to us. On this earth that is brown, black, red, of all colours, on this firm Earth whom Indra protects, have I found a place without being harassed, or slain, or wounded. Born of thee, the mortals repose on thee, thou who supportest both bipeds and quadrupeds. Thine, O Earth, are these five races of men upon whom the rising sun sheds his radiance, a thing immortal, upon mortals. The fragrance, O Earth, that is born of thee, which the plants and the waters bear, which has entered into the lotus, with that make me fragrant: let not any one ever hate us! Blend us O Earth, with the fragrance that is in men, with the parts and the loveliness that is in male and female, in steeds, in heroes, and in elephants; blend us with the brightness that is in the maiden: let not any one ever hate us. Rising or sitting, standing and walking may we not stagger with our right or left foot upon the earth. When lying we turn upon the left or right side; when stretched out we lie with our ribs upon thee; do not then, injure us, O Earth, thou underlier of everything. What I dig out of thee, O Earth, let that quickly grow again; may I not, O pure one, hurt thy vitals or thy heart. Heaven and Earth, and Air have allotted me this expanse, and Fire, Sun, Water and all gods have allotted me wisdom. O Mother Earth, suspiciously set me down upon a well-founded place, and being in harmony with Father Heaven, do thou, O wise one, set me in happiness, in prosperity.

Apart from the literary value of this hymn, its permanent importance lies in its revealing to us the heart of India, her deep, her sincere love for this Earth who is our true mother, the bountiful mother that lavishes every boon and makes us rich, prosperous, happy. I am not paradoxical in saying that India remains a mystery until one has read this Atharvan hymn. What an amount of tender, delicate solicitude there is in the verse: "What I dig out of thee, O Earth, let that quickly grow again; may I not, O pure one, hurt thy vitals or thy heart!" The Indian spade fears to hurt Earth's bosom

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and its strokes are almost a caress. Compare the exploitation of Earth at the hands of the Western people. Earth with them is no longer a mother, but a slave that yields in proportion to the blows she receives. But India, even now-a-days does not belie herself and, through the lyre of Rabindranath Tagore, takes up the defence of Mother Earth and warns the West of the perils of exploitation, of the danger of transforming the fruitful caress of a mother into the barren work of a slave. The Yaksha-town of the Poet's *Red Oleanders* is but a symbol of the West exploiting Earth, and the whole drama re-echoes in this twentieth century the voice of the Atharvan poet so tenderly saying: "What I dig out of thee, Earth, let that quickly grow again; may I not, O pure one, hurt thy vitals or thy heart,—*yat te bhume vikhanami kshipram tad api rohatu; ma te marma vimrg vari ma te hridayam arpipam.*" (A. V. XII, I, 35).

Nor is praise of the 'tender, delicate solicitude,' with which the hymn is from first to last instinct unalloyed. The sacerdotal prescription in the ritual of recitation of the hymn again obsesses the professor and he says :—

India is always the land of wonders: she never fails to let horrid and mean things go hand in hand with the most beautiful and sublime. The hymn to Earth, so full of lofty thoughts and genuine poetry, was employed as a magical means to give solidity to building, and as a spell against earthquakes. It is the characteristic of Atharvaveda to adapt the noblest literary and religious compositions to petty and vulgar aims of practical utility.

The priestly folly of the author of the liturgical treatise is laid at the door of the Atharva Veda itself, without a hint that in the Veda itself there is not so much as even a remote suggestion as to the employment of the sacred formulæ of which the hymn is composed in the course of this or that rite.

SONG TO VARUNA.

This happens also with the hymn to Varuna (IV, 16), which speaks of the almightiness of God in a language that has no

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need to envy that of the Bible. Professor Kaegi in his now old, but nevertheless excellent book on the Rigveda, points out the parallel passages in the Bible. For instance the first stanza runs thus : "The great surveyor among the gods, sees, as it were, from anear. Whoever thinks he is going stealthily—all his ways the gods know." There are many parallel passages in the Bible (Psalms XXXIII, 13 ; CXIII, 5 ; "Am I only God from anear and not God from afar ? Might anyone hide himself so that I could not see him ?"

The second stanza of the Varuna-hymn says : " Whosoever stands, or goes about, or crouches crookedly, or stealthily moves or hastens to his den ; whichever two, sitting together, plot ; King Varuna, as the third, knows thereof." Here is the scriptural parallel : " Thou knowest my sitting and my rising. Thou art round my paths and my hiding-place, and art familiar with all my ways " (Psalm CXXXIX, 2, 3) ; " Wherever two or three meet in my name, there I am in the midst of them " (Math. XVIII, 20). The famous scriptural sentence : " Every hair on your head is numbered " (Math. X, 30) finds its echo in the fifth stanza of the Varuna-hymn : numbered of him are the winkings of men's eyes." And yet this inestimable piece of poetry has been degraded into a spell that has to be recited while an enemy is coming to the attack.

What strikes Formichi particularly is the fact that sublime philosophic ideas occur also in hymns which are meant in the main to serve some other purpose than contain a philosophic theme, whence he deduces the proposition that 'theosophic ideas and formulæ had to some extent worked their way into the very tissue of its composition.' Hence there is no question of ealier and later developments or of loose accretions of high theosophy to crude necromancy.

In the Atharvaveda, likewise, we should be mistaken if we sought for proofs of the idea of the unity of world and man only in the philosophical hymns, because these might represent an aristocratic exception. For example, the hymn,

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XI, 8, 31, 33, on the constitution of the human body, tells us that when a man dies, the Sun and the Wind share respectively his eye and his breath, while the gods bestow his other self on Fire ; therefore his body is separated into three parts : one goes into the sun ; another into the wind : the third into the fire. This statement, coming from one of the deepest philosophical hymns, might be rightly suspected to be the offspring of a single superior mind, and would prove absolutely nothing so far as the general belief in the correspondence of the macro-and microcosm is concerned. But we can no longer entertain any doubt on the universality of this belief in the Atharavan period, as soon as we read in hymn VIII, 2, 3, that the magician, in order to prolong life in a client, tells him : " Come hither into the light of the living ; I bring thee into the life of a hundred autumns. From the wind have I found thy breath, from the sun thy sight ; and, when, likewise, we read in another magical and common hymn (V, 9, 7) : " The sun is my eye, the wind my breath, the atmosphere my soul, the earth my body ; indestructible am I here ; as such I bestow myself on heaven and earth, that they may protect me, " we see that the dynamical principle which we pointed out in the Rigveda thus reappears in the Atharvaveda, and under more favourable conditions, because the Atharvan atmosphere is no longer strictly hieratic and theosophic as that of the Rigveda, but profane and realistic, owing to the lower classes and the soldiers having meanwhile asserted themselves.

GENESIS OF THE IDEA OF ATMAN.

The Ucchishta hymn of the Atharvaveda has in part deeply impressed Professor Formichi. If instead of interpreting *Ucchishta* as the remnant of *yajna* he were to take it to mean what it derivately implies, *viz.* The Highest Eternal, *i. e.* One who remains when we have done with temporalties, the inconsistency he finds between the absurdity of deifying a trivial substance such as the remnant of a ceremony and the highly philosophic idea of *atma* which the professor cannot but attribute to the inspiration of the *rishi*, may have been obviated.

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The Ucchishta hymn, as every other hymn aiming at consolidating the almightiness of the sacrifice, is full of nonsense and of abstruse symbols, and yet, no less than four times, it states that fulness of life, namely the basic element that is in man, rests on the *Ucchishta*. The poet, *in a quite inspired mood*, exclaims : " both entity and non-entity, death, vigour, Prajapati, the creatures of the world,.....and also the fulness in me, are all dependent on the *Ucchishta* " (*sann ucchishte asanschobhau mrityur vajah prajapatih, laukya ucchishta ayatta.....chapi srir mayi.*) "The Rig, the Sama and the Yajus...are based on the *Ucchishta*, and also that which is in me" (*tan mayi*). "The nine earths, oceans, heavens, are based on the *Ucchishta* ; on the *Uccishta* the sun, day and night, shine, and also that which is in me" (*api tan mayi*) (3, 5, 12, 14). (*Italics ours*).

Bloomfield (S. B. O. E. Vol. XLII, page 631) does not hesitate to call obscure the expression *tan mayi*, and leaves it in its obscurity. But, first of all, we have to consider that the Supreme Being is often expressed by the seers of Upanishads through the pronominal form *tat*. We have only to think of the famous formula *tat tvam asi* of the Chandogya, and not to forget the expression *etad vai tat* which recurs seven times in the *chaturthi valli* of the Kathaka.

In the Atharvan hymn, moreover, *tan mayi* receives light from the analogous formula *srir mayi*. And what can this *srir mayi* ever mean if it does not clearly refer to the basic element of life in man, namely to the *atman* ? Nay, I dare go so far as to discover the word *atman* concealed in *tan mai*. The etymology of *atman* has not been as yet satisfactorily fixed, and *atman* is likely to consist of two pronominal elements, namely, a demonstrative and a personal one, which would give the very meaning of *tan mayi* (the thing in me). At any rate, the Atharvan poet is obviously pointing to the *atman* when he employs the two expressions *tan mayi* and *srir mai*. According to him the word *atman* means *tan mayi*.

HYMNS TO TIME.

Commenting on the hymns which extol *Kala*, the Professor delivers himself thus :—

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He anticipates the discoveries of modern science when he says that space originates from time. He anticipates Shakespeare when he gives to time the epithet of *bhuriretah* (possessed of many seeds), c. f. Iago's words: 'There are many events in the womb of time, which will be delivered." He rivals the charm and the depth of the Greek myth of Saturn devouring his own children when he says that "Time verily did bring forth and encompass all beings; being their father, he became their son.....; when time has arrived all these creatures rejoice," (stanzas 4, 7). And, indeed, does not modern man also say: "my time will later or sooner come' to signify that he also will be happy one day or another?

APOTHEOSIS OF MAN.

Our last excerpt is from the Italian scholar's enlightening elucidation of Atharva X, 2 where the structure of the human body is surveyed from head to foot, or rather in the reverse order, from foot to head, and the seat of the *atma* shown to be the seat also of *Paramatma.*

Let us consider first the hymn X, 2.

The poet with great mastery gives us a description of the human body starting from the less noble part of it, namely, the foot and gradually passing to the upper parts, namely the legs, the thighs, the hips, the trunk, the arms, the neck, and last, not least, the head. It is a matter of regret that none of the European translators, Whitney, Ludwig, Deussen, Oldenberg realised that the description of the poet is going from the foot upwards in order to have the artistic effect of a *crescendo.*

In the first eight stanzas the poet always faithful to his method of gradually ascending from the bottom of the top, asks:

Why were the two ankle-joints set below and the knee-joints above; how were the two back-thighs separated, and who shall ever understand the mechanism of the pliant knees? Who joined the trunk to the knees and the neck to the trunk? Who attaching the two arms to the shoulders of man, exclai-

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med : let him with these perform heroic deeds ? Who bored the seven apertures in the head, namely, the two ears, the two nostrils, the two eyes and the mouth, owing to which both quadrupeds and bipeds go on conquering the world ? Is it ever possible to understand how God having planted in man's jaws the loud-speaking tongue, wanders clothed in waters (*that is to say, in the moving blood and lymph*) through man's body ? Which were the gods who produced man's brain, forehead and skull ?

From the ninth to the seventeenth stanza the poet considers the wonders of the physiological functions :

Who wove breath in man ; from where does man bring manifold things, dear and not dear, sleep, oppressions and weariness, delights and pleasures ; whence does death come and whence immortality ; who put seed in man, saying " let his line be extended " ; who conveyed wisdom unto him ; who gave him music and dances ?

And lastly comes man's apotheosis :

By what did man cover this earth ; by what did he embrace earth and become a match for mountains in greatness, and in deeds ; wherewith did he achieve supreme revelation ?

The answer to all these questions is given in the last three stanzas :

The human body is the abode of Brahman, and there is a golden vessel covered with light. Only those who know the Brahman can know who is the sprite (*yaksha*) possessed of a soul (*atman,*) that dwells in that golden vessel, three-spoked, having three supports.

If we now take a general view of the hymn X, 2 we realize that the main reason of the poet's admiration for the human body depends on the fact that this latter is the abode of the soul wherein God is reflected, nay, wherein God finds his sole expression. It is the soul that bestows dignity on the body. To refute the existence of the soul is to look at the body with disgust and abhorrence. That, in fact, is just what Buddha did. No wonder then, if among the pious meditations of the

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Buddhist monk the most characteristic reflection consists in looking fixedly and intensely at a skeleton and in feeling horror for that most impure heap of putrid bones.

The Atharvan hymn with its admiration for the human body is, therefore, the starting point of a long religious evolution of which the culmination is the Buddhistic meditation with its abhorrence for that same human body. Centuries intervene between the two points of view.

The Atharvan hymn X, 2, witnesses to a maturity of thought such as we can hardly find even in the best philosophical hymns of the Rigveda. The great spiritual conquest that man is the sole centre of religious research is an accomplished fact in the Atharvan hymn; and it is a conquest that the Upanishads inherited and knew how to elaborate.

Professor Winternitz's estimate of this Atharvan hymn is diametrically opposed to mine. He writes in his *Geschichte der Indischen Litteratur* (I page 135): "Whereas in the famous Rigveda hymn X, 121, a deep thinker and a true poet [illegible]nts with bold expressions to the greatness of the Universe and full of anxiety inquires who can be the creator of it; in the Atharvaveda X, 2, on the contrary, a common versifier enumerates successively all the limbs of man and inquires who had created them."

Just as before one and the same object, the human body, the Atharvan chanter gives vent to his overflowing admiration and the Buddhist monk expresses his sincere and deep aversion: even so before one and the same composition, namely, the Atharvan hymn X, 2, I am loud in my praise and Professor Winternitz equally vehement in his blame.

The reader will observe that by and by Western orientalism is cutting itself from its former moorings and evincing, as time passes and the study of the Veda progresses, a progressively appreciative outlook on the Vedas. The Vedas formerly were wholly, or with very small specks of genuine intellectual light here and there, a jungle of thickets of absurd and childish thoughts.

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Today, there is high philosophy woven into the tissue of even what remains which generally, is thought to be 'rubbish.' The time will come when this 'rubbish,' construed in the light of sublime theosophy, and advanced science of which too veins have been discovered as running through the structure of the whole Veda, will also become an enlightening and invaluable treasure of Wisdom Divine.

THE WORLD OF BOOKS.

The Doctrine of the Buddha. By George Grimm. Published by the Offizin W. Drugulin, Leipzig. Price Rs. 12-8-0.

The author calls his book 'The Doctrine of the Buddha' as distinguished from "The Doctrine of Buddhism', as he instead of depending upon the later accretions to it by Buddhists, has endeavoured to [illegible] ; by what [illegible] original sayings of Buddha and his disciples. [illegible] in greatness, Buddhism he characterises with Deussen as [illegible]ion ? *magnifying* mirror of the mistakes of Catholicism', which rears up between the Bible [illegible]rine of Buddha a wall of ecclesiastical writings. His [illegible] is extremely difficult to determine which sayings attributed to Buddha are the Master's own, and which have been fathered on him, as the teachings of Buddha were originally handed down by word of mouth. It was in the course of Three Councils, which sat one after another considerably later than the death of Buddha that [illegible] letter of the traditional precepts was determined. The written form was given still later. The criterion therefore which Dr. Grimm employs [illegible] such as an academic antiquary will accept as unobjectionable. The teaching of the Master, says Dr. Grimm, [illegible] the common man in the [illegible]

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He seizes, thus, on those precepts and sayings which from their lucid form appear to have derived from the transparent soul of the Enlightened One, and from them constructs a system which he delineates in his luminous presentment of what he conceives to be the Buddha's Doctrine. The book contains four parts, each dealing with a 'Most Excellent Truth.' The first truth is of Suffering, the second of the Arising of Suffering, the third of the Annihilation of Suffering, and the fourth of the Path leading to the Annihilation of Suffering. Suffering which in the eyes of Buddha is a synonym of all life, consists in the transitoriness of all being, or as Dr. Grimm corrects the term, all becoming. Over against worldly existence, whose one dominant characteristic is impermanence, there is the 'I' which is permanent. The 'I' both is and is not. As contrasted with the worldly 'everything', the I or *atta* is in its essence 'nothing.' The 'nothingness,' however is not absolute. It is a [illegible] nothing,' *i. e.* a nothing which, throu[illegible] expressions t[illegible] [illegible]ached to 'everything' and therefore su[illegible] anxiety inqui[illegible] [illegible] soon as this existent Nothing realises that the Everything to which it is attached is *anatta*, not-self, it gets liberated. Tides every[illegible] Nirvana, too, is one of extinction of thirst—of [illegible] and illusion. It is a state of supreme bliss. Only, nothing positive can be averred of it as of the *atta* or I, in as much as the latter is *nirguna*, without qualities, and therefore beyond the range of knowledge. The personality of the I consisting of the six-sense machine or body, sensation, perception, mentation, and consciousness is transitory [illegible]ly the I of [illegible] definition or description in words is [illegible]sible, is [illegible]nt. This I wills, grasps, mentates, and becomes [illegible]ous. This brings on it the cycle of rebirth. One [illegible] agree with the opinion of the writer in [illegible] his argument is easily follow[illegible] stre[illegible]ug[illegible]

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and weakness without difficulty discernible. He cites chapter and verse for every affirmation he makes, and thus gives to his interpretation of the Doctrine of theBuddha a solid basis. The viewpoint of the writer is that of appreciation and not of criticism. If Buddha affirms the existence of beings higher than men, the credulous reader should assent to it, as the vision of Buddha is distinctly superior. How far this attitude is consistent with the initial declaration of the author contained even in the alternate title he gives to his work that the Doctrine of Buddha is 'the Religion of Reason.' may disturb the mind of a reader less dittoing. How Thirst which in its essence is extraneous to the *atta* or I came from eternity to possess and mislead it is a philosophical puzzle. What has from all time been with you cannot be wholly extraneous to you. And how after awakening the *atta* will turn quite a new leaf in its existence, so that the condition of its initial eternity will stand just in contrast to that of the other eternity which is to form the sequel is another conundrum in philosophy. The author will do well to address himself next time to these enigmas, for without a solution of them the Doctrine of Buddha as well as his exposition of it will present serious gaps just at the two ends of his line of reasoning. This we urge not to detract from the value of the book, which even to a cursory reader will appear to be immense. The Buddha was one of the greatest sons of India, and through India of humanity. His vision has provided light to the vision of many a prophet and apostle that followed. Every attempt to elucidate his teaching—and Dr. Grimm's attempt is particularly laudable as he taps the original sources—deserves appreciation and encouragement. Dr. Grimm has caught the essence of the religion of Buddha, and given it a modern setting so that those who have not had the good

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fortune to be the Buddha's disciples in Buddha's time may understand him.

Culture, East and West. By Pandit Bishandas B.A., Vidya Bhushan. To be had from Rama Krishna and Sons, Anarkali, Lahore Price Rs. 2.

This is a prize essay submitted by the author to the University of Saint Andrews, Scotland for 'a world-wide competition' held on the subject in 1917-18. It emphasises in a lucid style from various points of view, *viz.*, spiritual social, moral and physical, the immense potency of prayer. The writer refutes effectively the objections of materialists based on their contention that laws of nature being inviolable, prayer to a Higher Being is futile. He rightly asserts that the object of prayer is not to set aside, but to face and fulfil, the workings of nature. Wide as the conquests of science are, the domain of truth which coincides with that of existence, has not yet been fully explored. The laws of spirit which find simply a partial expression in material physical laws are yet a sealed book to physical science. Prayer places the lower soul in communion with the Soul Supreme who is immanent in the universe and guides every detail of its working. You pray best when your motive is not so much to ask as to give. You long to be in tune with the higher spiritual forces, and to help their working as best you can. You place yourself in commune with the Infinite with a view to fit yourself for this errand, and whether weal come or woe, you are indomitably resolved to help the purpose of the cosmos. The benefit of prayer is spiritual. Prayer serves the purpose of the devotee on the material plane only in as much as the ultimate life-spring even of physical efforts which fructifies in material gain is the resolve of the soul. The author has studied his subject and then written. He

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appears to have experienced the balmy effect of prayer, when his soul was lacerated by misfortune. Hence the force which his writing exhibits. Here and there he seems to be unduly obsessed by the Darwinian and Spencerian theories of evolution. Up-to-date archæological discoveries find science in the primitive man. Of metaphysical wisdom he was a greater master than his present 'evolved' descendant. Not germain to the theme in question, the theories find only an occasional mention by way simply of parenthesis. We call the attention of the author to these slips as even an unconscious error may sometimes delude the mind of an innocent uncritical reader. Considering the bulk of the book which is only $1^{20 \times 30}/_{16}$ pages, the price seems to be unduly high. The book will repay perusal.

Greater India—By Dr, Kalidas Nag M. A., D. Litt.

This is the title of Bulletin No. 1 of Greater India Society, which has been established of late 'to organise the study of Indian Culture in Greater India, *i.e.*, (1) *Serindia* or Central Asia, 2) *India Minor* (Afghanistan etc.,) (3) *Indo China* or Burma Siam, Laos, Cambodia, Champa, (4) *Insulindia* or Sumatra, Java Bali, Madura and the islands of the Malay archipelago, 5) China, Korea, Japan, (6) and in other countries of Asia, *e. g.* Iran and Western Asia.'

Prof. Jadunath Sarkar is the President and Dr. Kalidas Nag the Secretary of the Society. In this bulletin is sketched the history of ancient Indian expansion, so that at one time Indian culture came to dominate over the whole Asia, in all parts of which archæological remains of Indian civilization are, as research progresses, coming to light. The misguided notion of so-called historians that Indians have always been a 'stay-at-home' people, for

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which imaginary characteristic of the Indian physical causes have not been slow in being found out, is by a glance through its pages dispelled. The bulletin deserves being studied.

Awake! Young India! By T. L. Vaswani. Published by Ganesh & Co., Madras. Price As. 4.

The Divine Spark. By T. L Vaswani. Published by Ganesh & Co., Madras. Price As. 4.

These are No. 4 and 5 of Greater India series which Ganesh & Co. are publishing. Both are from cover to cover instinct with noble idealism with which Vaswani, as much by his own example as by his word of mouth is striving to imbue the youth of India. With his characteristic sweetness he lays bare the defects of modern education—and he has himself been a professor—and in the place of the modern system would instal the ancient ideal. Modern civilization is out and out a *quest* after pleasure. Vaswani would instead make it a *conquest*. From the state of a slave he will raise the individual to the dignity and power of a master. And this he will do by teaching *idealatry* to the Indian youth, who ere now have been idolators, worshipping empty images of pelf and prestige. His conception of *vidya* is quite a different concept from that of knowledge cherished by the modern educationist. He derives his inspiration from the ancient life-sources of Ind, *viz.* the *shastras* of the Aryan race. An extract from his own writing will bring his teaching home to the reader more than any review can:—

Vidya is a spiritual activity. It is energy of the soul. It is not mere awareness or conceptual understanding of some phenomenal relations. It is knowledge charged with *Spiritual emotion*. So we read that Vidya is coupled with "devotion." In one passage, Vidya is even called "devotional knowledge." May I not say that Vidya is knowledge not of mere Facts but

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of Ultimate Values ? The ultimate struture of Reality is not revealed to conceptual understanding, but to consciousness in which knowledge mingles with moral, æsthetic and spiritual emotions. Understanding gives us analysis and classifications, not ultimate values. Understanding has been evolved under pressure of *maya* upon the soul. Understanding is, in a sense, a sign of subjection to *maya*. When the soul is vital, the veïl of *maya* is lifted and the Ultimate is intuited.

What is the Ultimate ? Not pleasure. Sensations are not what a wise man seeks. "Freedom" is regarded by many to-day as the ultimate of life. Recent French thought bears upon "the Philosophy of Freedom." And young India can think of nothing higher than Freedom. There is a sense, indeed, in which Freedom is the highest noblest thing we know. The Hindu Books name it *Mukti*. But nation-cults in Europe have often degenerated into cults of "power." And the result is—exhaustion of European civilisation. True Freedom does not seek to dominate others. True Freedom is self realisation for the Service of Humanity.

The Quarterly Journal of the Andhra Historical Research Society. Edited by Bhavaraju v. *Krishnarao B.A.,B. L. Pub ished by the Andhra Historical Research Society Rajahmundry. Annual subscription Rs.* 9 *for India and Shillings 12 for foreign countries*

Every part of India is a repositary of ancient remains. To construct a composite history of India, historical research has to be carried on in every province, East, West, South and North. When details in every individual quarter have been sifted and scrutinised, then it will be time to collate and collect them and give them a systematic shape in a complete organic history of India. We welcome this new venture in the field of research, as the society which is responsible for the starting of this journal has its field of activities in a province which has played an eminent part in Indian history, and deserves the

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attention of the antiquary as much as, if not more than, any other. Part II of Volume I which is on our study table is full of informing articles, judiciously conceived and thoughtfully written. Photographs of plates illustrating one of the contributions considerably enhance the value of the matter contained in it.

The Modern Metaphysician. Edited by W. Frederic Keeler, Tujunga, Calif. (U. S. A.) Annual subscription a dollar and a half.

Rural India Madras. Edited by A. Swaminatha Aiyar, a monthly Journal of the Madras Forest Panchayats. Annual subscription Inland Rs. 3/. Foreign Rs. 4/8/.

EDITORIAL REFLECTIONS.

THE LEAVEN OF VEDIC THOUGHT.

They misjudge the success of the Arya Samaj who to form an idea of its strength look to the numbers that have come under its direct influence. Between conversion of heart and conversion in form there is, in the case of the common man, a big gap. From time to time all societies and communities feel constrained to reshuffle their philosophic and sacerdotal wares. The warcry of the Apostle of the age may not be submitted to in form but in spirit it must of necessity pierce to the heart even of the opponent. The orthodoxy who cry down the Apostle as the master heretic find themselves compelled by an inexorable necessity to adore and adopt—with adaptations perchance—his advice. The ferocity of the opposition which the message of Dayananda has met with wherever it has till now made headway has to us always appeared to be the measure of the esoteric success it is going to win. It has converted, if not the orthodox, their orthodoxy itself,

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so that today the Sanatanist—paradoxical as it may seem—is at his heart an Arya Samajist Sanatanist and the Mohammedan—leaving aside sections among followers of Islam whom their own community brands as 'diehard' and 'obsolete'—is an Arya Samajist Musalman. Their very faith has undergone conversion. This will be patent to any one who takes the trouble to go through modern Sanatanist and Islamic literature.

MODERN HINDUISM.

In October 1924 was held a Conference on Some Living Religions, where among other faiths, Sanatan Dharma and Islam, in some of their ramifications, were represented by accredited representatives of societies professing these faiths. The representative of Sanatan Dharma was Pundit Shyam Shankar M. A., 'General Secretary of the Sanatan Dharma Palini Sabha Benares, 1894-1897, a professor of the Central Hindu College, 1898, and Secretary of the Bharat Dharma Mahamandal, 1903-4.' Here are a few extracts from his learned address:—

Many modern settlements in America and Africa now have colonies of orthodox Hindus who occasionally send for priests from India. There was an old settlement of Hindus in Java, which now seeks to establish relations with the Hindus in India.

Thus Hinduism is no longer confined to India; it claims in its fold hundreds of emigrants to foreign shores. The ban on sea-voyage is automatically abolished with a breath.

Advocates of Sanatanism have been fighting hard with the Arya Samajists on the question of what name to give to the ancient faith which both profess to believe in. The term 'Arya' has not yet found as wide an acceptance as it should. But to Mr. Shankar this title of his religion comes as natural,

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In the Sacred Books in Sanskrit we do not find a distinctive term for Orthodox Hinduism—" Dharma," is the only term used for it ; and Budhism or Jainism are spoken of as *Matam* (opinion), representing a school of thought or sect.

" Sanatana Dharma " or " Shaswat Dharma " (Ancient or Eternal Religion) or " Arya Dharma " (Religion of the Aryans) do not literally signify what the words are now conventionally taken to indicate, *i. e.*, Orthodox Hinduism.

And as to monotheism which the Arya Samajist teaches, insisting that the gods Vishnu, Shiva, Ganapati, Surya etc., are simply names of the same Divine Being, says Shyam Shankar :—

But the epithets used by the devotees of each of the Gods are the same as are used for the Almighty.

Patanjali's *Yoga Shastra* deals with contemplation on or communion with the Supreme God, *i.e.* a pure Theistic doctrine which is not mixed up with any demi-god or demi-goddess.

The feeling of adoration which a Hindu harbours for certain animals, trees and rivers etc., is described to be that of gratefulness and love for what is a source of objective or subjective benefit to man. Not at all does it signify a belief in the existence of a god enlivening the animate or inanimate object of worship. What an adaptation of Arya Samajic logic and faith!

Besides, the Hindu mind is specially tender in acknowledging favours or any good turn done. It sanctifies a cow, because it gives milk ; a banyan tree, because it gives shade in the scorching sun; a river (*e. g.* the Ganges,) because it washes away impurity ; the earth, because it yields food-stuffs : a king, because he protects his people—and so on.

The following interpretation of the *Gayatri Mantra* which is recited again and again during prayers is quite in accord with his monotheistic belief to which we have already adverted :—

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OM—Let us meditate on the excellent glory of the Divine Vivifier. May He illumine our intellects with divine light !—OM.

Shyam Shankar bases caste not on birth but on *Guna* and *Karma*.

All the Hindu sacred books take notice of the *gunas* and graduate religious duties accordingly. The Caste system is based on *Guna* and *Karma*, so, too, are the Orders, the grades of Karma, Upasana and Jnana, the stages of Yoga and the transitions of the self or the individual soul.

The four original castes (*viz.*, Brahmana, Kshatriya, Vaishya and Shudra) were first instituted according to the division of *guna* and *karma*, as is said in the *Gita* :

The four Castes were created by ME on the basis of *Guna* and *Karma* division.

We note that *birth* is not mentioned in connection with caste.

His position on untouchability is but a corollary of his position on caste.

Perhaps this is enough to convey that the question of untouchability is purely one of cleanliness and is not exclusively attached to lower castes. Those castes are untouchable whose profession or daily occupation is connected with unclean things. Educated and refined members of the lower castes are, however, now freely admitted into the society of the higher castes. Spiritual merits wipe out caste-disqualifications. Some great Bhaktas and Sadhus arose from lower castes and commanded reverence from members of all other castes

The amdissibility or non-admissibility into the orthodox church, of men born in other creeds and climes is another point of dispute between the protagonists of the two Churches. But in the opinion of Shankar :—

So it is not difficult to imagine that any shade or grade of religious principle or practice existing in the world will find its counterpart, equivalent or coinciding element in the huge people of the Orthodox Hindus.

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MODERN ISLAM.

Nor does Khwaja Kamaluddin, the Ahmediya missionary, lag behind the Sanatanist Pandit. He makes an absolute metamorphosis of the Islamic paradise, making of it a state of the spirit, not a place of sensuous enjoyment.

Freedom from grief, fear, toil and anxiety is the chief characteristic of the Qur'anic paradise—a truth repeated again and again in the Qur'an. Could the idea of the spiritual paradise be better expressed ? Undoubtedly the Qur'an speaks of gardens, trees, milk, honey, fruits and numerous other things ; but these are not of this life ; they are metaphorical expressions. The Qur'an is too eloquent on the point to leave any doubt : " A parable of the garden, which the righteous are promised ; therein are rivers of water that do not alter..... and rivers of milk.....the rivers of honey.....fruits....." Other verses say the same ; that this all is an allegory ; and for obvious reasons. If heavenly blessings are such, as the Prophet says, " as no eyes have seen, nor has ear heard, nor has it entered into man's heart to conceive them," they can only be conveyed by parables and examples.

The Houris, upon whom so much stress is laid by our adverse critics, are no other than our own female folks, with hearts pure and eyes restrained from evil. The Qur'an says : " The garden of perpetual abode which they will enter along with those who do good from among their parents, their spouses and their offsprings."

The root of the word *Houri* means white, pure, unsullied. We read undoubtedly of the beauty of their eyes, but their very description—" Those who restrain the eyes "—refers more to their spiritual beauty than to anything of the flesh. The eyes restrained from evil means purity of heart. It is our heart under Qur'anic teachings that creates heaven and hell : " The day on which property will not avail, nor sons, except who comes to Allah with a *heart* free from evil." Speaking of hell, the Qur'an says : It is the fire kindled by Allah which rises above *the hearts*."

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Besides, only those born here will be admitted to that life with no further procreation therein. Heavenly life is simply a starting point for further progress of a different character. "Their light shall run before them and on their right hand; they shall say: Our Lord make perfect for us our light." The prayer is really a desire for perfection. "Every stage of excellence to which man shall attain shall seem to be imperfect when compared with the next stage of progress." The seven heavens of the Qur'an are seven evolutionary stages, but that is not the termination. The last heaven will be another starting-point for advancement till we merge into the Divine Essence. Here we also make great progress; but it is a life of preparation for us, to traverse immeasurably wider realms opening at our death, when the soul will become freed from physical limitations. "They shall have high places, above them higher places. They shall have reward never to be cut." The Qur'anic paradise is not within certain frontiers. "Hasten to a garden the extensiveness of which is as the extensiveness of heaven and earth." The Prophet, when asked, "If paradise be so extensive, where will be the hell"? remarked: "Allah be glorified, where is the night when the day comes"?

This explains conclusively that the Moslem Heaven and Hell are two conditions of life after death, and not two places. Here we utilize mostly terrestrial things for our growth, but there our material will be something from the whole universe, but much finer than earth. A heart free from evil will move freely in heaven and on earth, but the wicked will become crippled. He will be subjected to a course of treatment to remove the spiritual poison he himself created in his system, that stunted his faculties; but when it shall have become counteracted and he be fit to start on the onward journey to the goal, he will be no more in hell. Islam does not speak of any eternal condemnation, nor does it close the door of paradise on any human being. Hell is meant to cleanse men of the dross that hindered their spiritual progress; and when that object is gained, its necessity finishes. If fire is a good cleansing factor, the Qur'an is only consistent with its claimed

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explicitness, if it uses the metaphor of fire when describing hell. It will automatically become cold, when every soul shall have become purged of its impurities ; and the day will come on hell as the noble Prophet said, when cool breezes will blow in its avenues. This is the Moslem conception of hell which, even in this life, burns in an evil heart.

Mustafa Khan who sent his paper from Lahore, and who does not profess even to be an Ahmadi, which term is in India thought to entitle a Muslim who has accepted the Arya Samajic inspiration in giving a new colour to his Arab faith, attributes fatherhood to God, a characterisation which till lately was repugnant to Islamic divines who would not even for the sake of a metaphor assign to the Divine Being blood-relationship with man.

Thus Islam has eradicated all the prejudices of colour and creed by the two Articles of Faith. Firstly, by the Universal Fatherhood of God and the Common Brotherhood of man, and secondly by the Catholicity of the Prophethood.

A Muhammedan by associating the name of Muhammad with that of Allah in his *Kalima* is thought to stultify his monotheistic professions, making his salvation dependent on the recital of the name of a fellow human being who lived and died in Arabia thirteen centuries ago. Mustafa Khan widens the conception of prophethood by making the name Muhammad denote a type and not an individual.

It may, however, be noted that in this formula the belief in Muhammad (peace be upon him !) includes belief in all the prophets who were sent to different peoples in different times, and therefore the first Article of Faith in which unity of God and prophethood of Muhammad have been established implies a belief in all the prophets.

The explanation is ingenious, It may not be acceptable to the orthodox. Yet as a sign of the times it is significant.

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LUNAR INFLUENCES ON GROWTH.

From of old a belief has persisted among Indians, and as it is now stated after a study of the beliefs of mankind all the world over, among mankind in general that the phases of the moon influence the growth of all organic bodies, including the plant, the animal and the man. How science instead of falsifying what it has all along been crying down as superstition, is eventually coming to its aid, will be gathered from the following appearing in *The Theosophical Path.* Everything that is by the man in the street ascribed to the moon cannot of course be expected to turn out to be true. What science bids fair, as shown below, to uphold among popular convictions, is exactly what finds acceptance in the sacred literature of India. How the ancients in this country came to possess knowledge of these verities is a mystery less profound only than the other one of their communication of them to other countries as well.

In the August *Forum*, H. Munro Fox summarizes ancient and popular beliefs concerning lunar influence, and we find that the new possibilities of scientific explanation have inspired a willingness to concede the truth of some of these beliefs ; while others of them are rather explained away than explained.

The writer quotes extensive statistics which have been made to determine if there is a lunar cycle in birth-frequency and other related functions. The result of the statistics was in the affirmative ; and the fact also emerges that it is not the synodical month of 29½ days that is concerned but the period of the lunar revolution, 27⅓ days. This would go to show that alternations of light and darkness are not the reason, but some influence emanating from the moon itself, which we can now call electric or ionic or by one of several other handy names.

As to the growth of plants, we may quote the following from the same article. The opening and closing of petals had been supposed due to sunlight.

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"But quite recent research has shown that the opening and closing really depends on the amount of atmospheric electricity, which varies from day to night. More interesting to us than this, however, is the fact that the famous Swedish man of science, Svante Arrhenius, proved the amount of electricity in the atmosphere to vary with the rotation of the moon. [He must mean 'revolution.'] He then put forward the theory that periodic functions in the human body, which apparently recur with a lunar rhythm, depend really upon the atmospheric electricity."

A MATHEMATICAL PRODIGY.

The Indian Review for Nov. 1926 contains a life-sketch of Somesh Chandra Bose, the well known mathematical prodigy of India of the modern days. The account, as irresistibly suggestive of proficiency acquired in a previous life, cannot but interest the readers of the Vedic Magazine. What the reader will notice as specially striking is the highly spiritual note that runs through the simple austere life of the born 'wizard' mathematician. His love of his deceased wife, the day of whose death he celebrates with a weekly fast, is characteristic of his chaste fidel soul. In the generality of cases fidelity of this sort is a monopoly of the tender sex That the love of a husband should be no less tender is typified in the life of this marvellous son of deeply emotional Bengal.

Somesh is a native of the village of Bajrajogini in Vikrampur in the district of Dacca in Bengal. When he was only eight years old he was the only boy in his class who could successfully work out a mental multiplication set to them by a Sub-Inspector visiting the School. This was a revelation even to himself; and Somesh by the incentive of sweets offered by friends and relations gradually rose up higher till in two months he could work out mentally multiplication of a number of 14 digits by another of 14 digits. As his friends slackened in their incentives his culture in this line dropped for the time.

While spending his days over theatrical performances in Mymensingh he met his partner in life and got married forthwith. This marriage proved a most beneficient and exemplary one from start to finish. The wife was uncommonly advanced in her spiritual life and in devotion to her husband.

By this time his progress in mental multiplication halted at the stage of 14 digits by 14 digits; now he took to it like a devotee; from 14 he easily got to 20, from 20 he gradually rose on step by step to 30, 40, 50, climbing higher and higher

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he passed on 60, 70, 80, and soaring on still higher he ultimately attained the stage of being able to multiply mentally a figure of 100 digits by another of 100 digits.

In England he domonstrated before audiences representing the light and culture of the country mental multiplication up to 40 digits by 40 digits performed in 25 minutes ; his calculation of square and cube roots and in fact any up to the 15th root of any number was more startling—he correctly declared the results in all such cases in one second. He also showed his power of mental calculation in another sphere—he calculated the day of the week for any date by the English Almanac of any century past or future ; in this case also he always declared results in one second.

In America Somesh showed his demonstrations in the University of Columbia and many other Institutions and Universities. In a representative meeting in New York he was given to multiply mentally a number of 60 digits by another of 60 digits. He declared the result in 45 minutes and when this result did not tally with what the professor had done it was naturally believed that Somesh was wrong. Somesh checked his work and again declared his result correct. The gentleman who had prepared the sum was a Ph. D. and a Professor of Mathematics ; he held that he had devoted one whole week to it working two hours daily and his result could not be wrong. On further examination it was proved that Somesh was right and the work of the Professor was found incorrect in 19 places. He also demonstrated working out up to the 15th root of any number in one second and also naming in one second the day of the week for any date of any century, or *vice versa*. The performance of these marvellous feats got wide publicity in no time and the American papers reported Somesh as a " Mental Wizard," " Machines' Rival," " Lightning Calculator," " Human Ready Reckoner " and so forth. In fact his arrival at correct results in such immensely huge multiplications and in so short a time was attributed by many to witchcraft and he had to meet the challenge by naming correctly, say, the 39th figure from the left in the 47th stage of the multiplication.

WHY HE FASTED.

When at last he did reach England what was his surprise in finding himself at the mercy of the officers of Scotland Yard ! The thing is that from his habits of occasional fasting, sparing diet and almost supernatural powers Somesh was taken to be an ardent disciple of Gandhi—and in spite of Gandhi's theory of non-violence—capable of doing immense mischief. In the Scotland Yard when Somesh denied having any relationship with Gandhi as a disciple or follower he was asked to explain why he fasted on Monday just as Gandhi did and why he fasted on the 18th March—the date on

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which Gandhi was put in jail. On being closely pressed, Somesh had to give out that his wife died on a Monday and that his child died on 18th March 1919 when the imprisonment of Gandhi was not even thought of; and hence his programme of fasting on Monday every week and on the 18th of March every year.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

Winter with its bleak accompaniments has set in. The landscape is devoid of verdure and nature seems to be enjoying repose on all sides. Mornings are very cold, but clear bright sunshine makes the rest of the day very pleasant. Our stream has shrunken to an insignificant size but the stream separating Kangri from the Gurukula is unusually wide and deep for the time of the year.

THE STAFF.

Dr. Amar Nath resigned his post of Professor in the Ayurvedic College before the vacation. The vacancy thus created has been filled up by a new appointment. The new Professor an M. B., B. S., of the Lucknow Medical College is expected to join shortly.

MISS LESTER.

Miss Lester one of the leaders of the Labour Party in England is touring about in India in these days. She visited the Gurukula a few days back. She was here on

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the Dewali day, and stayed for two or three days. She attended the congregational Havan of the students and the Sabha, the Sehbhoj and the display of fire works on the Dewali evening. She delivered a lecture the following day which was attended by all the professors and students. She explained in a lucid and impressive manner the history of the Labour Movement and its aspects and phases which are never reported by newspapers but which are indispensable for an appreciation of its true nature. She left the Gurukula the same afternoon. She was very favourably impressed with the ideals and working of this institution.

DEPUTATIONS.

Several deputations were sent to different places during the last vacation to collect funds for the coming Silver Jubilee of the Gurukula. All the college students were sent home with instructions to collect subscriptions for the Gurukula in their respective towns or villages. Each Brahmachari was expected to collect two hundred rupees. Nearly all the Brahmacharis have met with a remarkable success and many of them have been able to contribute much more than the share allotted to them. Many of the professors also devoted their vacation to the service of the Gurukula. Pundit Viswa Nath and Pundit Satyabrat worked in Quetta and the neighbouring places. Prof. Dev Raj and Pundit Dharm Dutta went to Jharia Jamshedpur and other places. Pundit Satyaketu and Pt. Chandra Gupta went to Dera Ghazi Khan and other places. Prof. Gopal and Prof Nand Lal worked at Gwalior. Pundit Satyabrat and Pundit Dharm Dutta went to Jodhpur after the vacation. A few enthusiastic workers are collecting subscriptions, for the Gurukula in Lahore also. Imitations of notes purporting to be receipts for

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